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authorship, and date of the several divisions of our canonical Book of Proverbs. The Solomonic authorship of any section in its present form is denied, but it is maintained that many of the sayings of the "wisest man" have been preserved in connection with the product of later sages. The superscription of chapters 25-29 is accepted as authentic, and the preëxilic origin of all except the two final appendices is convincingly argued.

The need of a logical rearrangement of the proverbs is plain to every one. The manner in which moral maxims, rules for the management of business and the government of a state or the family, observations on the character of Jehovah, the nature of man, the relations of the different classes of society, the usages of courts of justice and scores of other subjects are thrown together without any apparent order is very confusing and precludes any definite impression on the mind of the cursory reader, at least. It is not to be expected that any one could rearrange this medley so as to meet the views of all in detail, but the author has evidently done his work with great care and the new form is much more readable and intelligible than the order, or want of it, to which we have been accustomed.

The classification is followed by two "Supplementary Studies" on "The Social Teachings" and on "The Use by Jesus of the Book of Proverbs" which are suggestive. The book closes with an index by which any proverb may be found in its new setting.

C. E. C.

The Jewish Scriptures. The Books of the Old Testament in the Light of Their Origin and History. By AMOS KIDDER FISKE. New York: Charles Scribner's Sons, 1896, pp. 390. \$1.50.

The writer declares that the purpose of this volume is "to present the history and literature of the ancient Hebrews, as contained in the Old Testament, in a clear, concise, and candid way, applying the benefit of the light revealed by modern research and learning, and applying the same calm judgment to which we are accustomed in dealing with the productions of other ancient peoples." In the carrying out of this task, he divides his work into two parts: (1) The "Background of the Jewish Scriptures," under which he covers in a series of thirty-eight chapters the outlines of Jewish history down to the time of the Maccabees; and (2) the "Books of the Old Testament," in which the books are handled separately, mainly in the order, the Hexateuch, historical books, prophetic books, wisdom literature. For the accomplishment of so important a piece of work as is laid out in this volume there are two qualities of mind, at least one of which is essential. These are accuracy and sympathy. The writer should be able either to present the facts of the material with which he deals according to the latest and most trustworthy investigations, or he should possess and reveal such an interest in his subject, such an insight born of love for the men and the events he discusses, that the reader is willing to condone the lack of absolute or even

tolerable accuracy with respect to the facts. Unfortunately our author possesses neither of these desirable qualities. He frankly admits that he has made no first-hand researches, but depends upon the observation, for his own enlightenment, of the results of the studies of the great scholars of Europe upon the subject. So open and honest a declaration calls for our admiration and would not detract from the usefulness of the work, provided that the writer has succeeded in making a wise selection of the results of other men's investigations. It is enough to say that Mr. Fiske seems to have confined his studies to the works of one great scholar, the French savant Ernest Renan, and he is almost a slavish copyist. The chronology, the criticism, the religious point of view, the historical judgment are all those of Renan, with the exception that where the Frenchman moves cautiously and speaks tentatively, our writer shows no hesitation, no doubt, removes every "perhaps" and "probably," and states the wildest and most improbable hypotheses of the brilliant Frenchman as absolute and unquestioned results of research. He does not seem to know that Renan is the weakest of scholars in the historical criticism of the Old Testament; he does not seem to know that no one accepts Renan's theory of Israelitish religion. We could excuse this, if there was any warmth of sympathy or glow of appreciation for the history of this people and their literature, such as appears, for example, in the pages of our author's model. Renan was lacking in many things, but he did appreciate great achievements in history, and knew how to sympathize with the aspirations of the Hebrew people. In view of these facts it is not necessary to say that the book totally fails to accomplish the purpose the writer has in view. Reasonable views of the Old Testament will not be advanced by a work of this sort. It is just such books that drive men into the extremes of traditionalism. Biblical criticism may well plead in respect to this writer, "Save me from my friends."

G. S. G.

LITERARY NOTES.

The Gospel of Buddha is a new edition of the compend by Dr. Paul Carus, of the stories, teachings, fables, and creeds that Buddhism has produced in the course of its history. One can only repeat what was remarked before in the review of the first edition of this book in the *BIBLICAL WORLD*, that it is a pity such an opportunity to make a good book on this subject was lost. Chicago: Open Court Publishing Co. Price, \$1.

FROM Fleming H. Revell Company (Chicago) comes the *Chart of the Public Life of Christ*, by C. J. Kephart (price 75 cents). This chart is based in the quadripaschal arrangement and indicates by circles, lines, and colors all of the important events of the gospels in their connection as well as the places of their occurrence. The chart is of that convenient size which allows its use either on the table or wall, and will prove a help to any student. It is